

*2952.C*

# The baterie

of the Popes Botereulx, common  
lye called the high Altare. Com-  
piled by W. S. in the yere *Salesbury*  
of oure Lorde.

1550.

*R.*  
ii. Cor. x.

The wapons of our war are not fleshy  
ly, but mighty before God to cast downe  
strōg holdes, wherwyth we ouerthrowe  
ymaguinations, and euerpe hygh thyng  
that exalterh it selfe agaynst the knowe-  
ledge of God, and bringe in captiuitie al  
vnderstanding to the obediēce of Chryste  
and are ready to take vegaunce  
on all disobedience, when  
your obedience is  
fulfilled.





To hyſ ſingular good Lord, ſy  
Richard de Wyche, Lord Wyche, & Lord  
Chauncelloure of Englande: his moode  
faythfull and humble ſeruaunte  
Wylliam Saleſburpe wyth  
weyth euerlaſtyng felicitie.

**W**hen as I cannot refrayne  
but diſcloſe and openly pu  
bliſh it, ſo can I not wor  
thyly expreſſe or declare, howe ioy  
ful a thing it is to our eares, how  
confortable to our herte, and howe  
pleaſant to our eyes, to hear, vnder  
ſtande, and ſe: that your lordſhypp  
(hauinge ſuch power geuen you of  
God and your Prince to ſuppreſſe,  
beate downe, and utterly aboliſh, al  
vayne ſuperſticion and false religi  
on, as you haue) doeth nowe, by  
the abundaunte grace of almighty  
God workinge in your hert, open  
ly repugne, ſuppreſſe, & beate downe  
choſe vayne ceremonies, and ſuper  
ſticious

Dedicatoꝛ ye.

stictiouse obseruaunces founded by  
the Bysshoppe of Rome, that here-  
tofoze ye haue (to the moſte part of  
men) bene thought to fauoure, by-  
holde, and maintaine.

In very dede. These manifest to-  
kens that do nowe appeare in your  
good Lordeshyp, are verve ioyous  
vnto all ſuche men, as delite to ſe al  
ſuperſtition abolithed, and true re-  
ligion ſet forth and maintained: but  
much moze ioyous to me and ſuche  
other, as be towarde your lordſhip  
in ſeruiſe. For nowe (þ lord be than-  
ked therfoze) we haue aboundant-  
lye inoughe wherewith to ſtoppe  
the mouthes of the euill ſpeakers, ſo  
that if they wyll not otherwyſe be  
answered, we maye ſaye as Chriſt  
dyd to the froward Jewes. *Operi-  
bus credite.* Lette the woꝛkes (whi-  
che ye ſe openlye done) cauſe you to  
leauē of your euyl ſpeakyng, and to  
learne



## The Epistle

learne to speake wel of such as god  
hath set in authoritie.

And to declare myne opinion of  
your Lordshippe, I haue thought  
it myn dutye ( beyng moued in con-  
science to write agaynst the deuillish  
abuse of altares, so stifelie mainte-  
ned by the stifenecked Papistes ) to  
dedicate the same mi labours vnto  
your good Lordeshyppe, trusting  
that if you will vouchesafte to sette  
it forth vnder your name, the peo-  
ple will with better will embrace it  
and be the more edified by it.

With full truste therefore, that  
your Lordeshyp will be my bucke-  
ler and shyld of defence, whylse I  
fyghte vnder the banner of the lord  
of Hostes : I haue couragiouslye  
geuen the onset vpon the Romishe  
Enemies, bendynge myne ordy-  
naunce against the strong & mighty  
Botereulx of their Bulwarke ( the  
high



**The Epistle**

hygh altare I meane) whyche be-  
yng shaken downe, I doubt not the  
forte wyll sone be yelded vnto my  
grande capitaine Jesu Chyriste.

Who preserve your lord-

ship to his honour, &

your lordships ever

lasting wealth.

**Amen.**

William Salesburie to the christe  
Reader.

**E**Or as muche (good christe  
Reader) as since the fyrste  
begynninge of the derogas-  
yon of the Popes Lawes  
in Englande, and synce the firste re-  
gregacion & seueringe of hys bayne  
supersticions frome Chrystes true  
religion here among vs, I haue not  
lyghely seene the leaste toye, the most  
folyshe fantasie, nor the moste vn-  
frutefull ceremonie, forbidden and  
taken away bi þe godly maiesties  
wythout much detraction, & backe-  
bitinge of suche papyllies as had a-  
nie learning, nor wout secret mur-  
muracion, and ofte stumblinge of  
the vniuersed & simple people, who  
are nothyng so soore to be blamed  
therefoze, as the learned and crafty  
Papistes, whiche will neyther (euē  
as the Phariseis) receiue the worde  
A.iii. of God



To the Reader.

of God therein selues, nor yet suffer  
other to do it. Therfore haue I al-  
waies not onely detested the stub-  
burne maner of the one sorte, lamē-  
tyng the miserable state of the o-  
ther, but also dydeuer misdread the  
verification of the Prognosticatio  
to truly calculed by y<sup>e</sup> said papistes  
vnder the meridia of their Romishe  
proceedinges. But now bicause I  
wold (in as much as in me may ly)  
put to my helpyng hād, to falsifie or  
rather to p<sup>r</sup>euent al such inconueni-  
ences and mischiues (as now bi ex-  
periēce euery mā might prognosti-  
cate to happen of the vntaught, ig-  
nozaunce, of the simple people) I  
haue here made a rude, and a sym-  
ple litle booke, euē for the rude & sim-  
ple people, that (as I haue now sig-  
nified before) they beyng the bet-  
ter perswaded bi manifestes textes  
of holye scripture, shal not haue the  
like



To the Reader.

like occasiō, to murmur to grudge  
or to be offended, neither wyth the  
godlye proceadynges of the victo-  
rious Metropolitane of Englande  
(who as redoubted grād captaine  
hath fyrst enterprised on this moste  
notable feact) nor w any other by-  
shop or lawfull officer y attempteth  
the lyke affaires: that is, to plucke  
down & remoue y popish alters out  
of Chyistes churches or temples.

And mozeouer bicause I perceiued  
(as one of the best lerned papistical  
Doctozs in England gaue me occa-  
sion by defending his aultares, and  
that wth toth and nayle & fumishe  
fearcenes, rather wth the auctozitie  
of wrested Scryptures) and was  
full perswaded that all the learnede  
papistes will styflye continue in the  
mayntenaunce of their hallowed  
aulters: therfore was I constrey-  
ned to make y sayd lytle boke moze  
pithy

Allusio se  
ue peris  
phrasis  
et icolat  
episcopo  
pi i odo  
nienfiam

To the Reader.

plthy and substantial and so more  
diffuse and harder to be vnderstand  
then I wyllingly had intended.  
Wherfore who so euer wyll vnder  
stand it, let him reade it thorowlye  
and if he therby get any more lyght  
or perfect knowledgc in the matter  
intreated, let him thanke and prayse  
God the grauntoz therof. To  
whom be all honour  
and gloze.  
Amen.



# **The baterye of the Popes**

**Botereulx.**



**S** it is a poynt  
of infamy in a  
baleant warry-  
our to steale on  
his enymyes ere  
they be wate, or  
to go aboute to  
entrappe them, and haue them at a  
bauntage, bulesse he do fyyste gyue  
them a notable warnyng, eyther by  
the thunderinge of a bombarde, ey-  
ther by the bounchyng on a drum-  
flade, eyther by scrikinge of a trum-  
pet, eyther els by some other coura-  
gtoulle alarme, noyse, or shouyng,  
whereby hys audacite, hardynes,  
and cōfidence of victorie, myght ra-  
ther be insituated vnto his enemies  
than crafty wyles, sely cowardnes  
and distrust of hauyng the vpper  
hande: so myne enymyes peraduen-  
sure



ture wold impute vnto me the lyke  
 inglozy & reproch, if I do not admo-  
 nish the befoze had of my proposed  
 cōflict in besieging their Botereult.  
 Forthauoidinge wherof (and for þ  
 in no wyse I may be faynt or false  
 harted, as long as I war vnder þ  
 most triūphātest ādert blased w the  
 gloriouse armes of þ moost victoris-  
 ouse Lyō of þ trybe of Iehuda) let  
 the therfor take this for a warning  
 pece þ now I intēd furthw (for eue  
 eye mā knoweth þ opē war is pro-  
 claimed betwixt vs lōg ago) to bat-  
 ter, bet down, & arase not þ oldmā  
 nor þ yōg mā, but an other like for-  
 tres of the old mā's making, for the  
 onlī defēce of his made god: whych  
 fortres y papists cal an alter: þ god  
 the sacrament of the alter. But they  
 might as wel & as anagogicallī cal  
 their alter þ to wer, & their houerige  
 god hāged therouer, þ hauke of the  
 tower

The battery of the  
tower. But as I cā gyue their god  
no propre name: (so at this time for  
the pariforme, proporciō, & situatiō  
of it I wil name their alter a Botere  
ulx, which if we by might of y<sup>e</sup> lord  
of hostis cā bater down to y<sup>e</sup> ground  
the popes church shal greatly stag  
ger, y<sup>e</sup> papists wōderously wauer,  
and their god euer houer.

Nowe therfore ye Papistes take  
hede to your Botereulx, for now I  
go in hand to charge my baterynge  
pieces, and say not but that I giue  
you warnyng that neyther the out  
wozne puisaūce of y<sup>e</sup> Douty captain  
Moses, who was so mightye for a  
time, nor yet y<sup>e</sup> presēce of your erth  
ly God, the glitteringe of his triple  
crown, ne yet y<sup>e</sup> cōiuring charecters  
crossewise grauē shal be a sufficiente  
fortification for to defēd your sayd  
Botereulx: No though ye cluster &  
daube it round about w<sup>th</sup> woll, clods  
turkes



**The battery of the**

cuttes, erth, mire, dyrt, & such trish  
trash: no no though ye pray in aide  
the greate Turke, the Soulden the  
Gop hy & al the Saracens, yea and  
though al the hereticall sectes of the  
whole world came to you and prac  
tise on your syde all the wicked sec  
tes that their high general Sathan  
shall suggerate into theire braynes.  
Take hede therfor yet ne lest y your  
Botereulx haue not a stedfast fou  
dacion: For if we can proue that it  
be founded bpō Moses and not on  
Chryst: than was it destroyed in ef  
fecte. M.D.lxxvii. yere a goo.

But fyrst oz we go about y demo  
licion of this Botereulx, bi the good  
dyligence of master Grammer the  
chiefe vndermyner, we wyll searche  
what foundacio it is of: and bicause  
y first Botereulx oz altare was v  
sed amongst the Hebzeus: we wyl  
see what was the primatiue name  
that



that they gaue it ( for thereby we  
may happē to thrust open one win-  
dow) for truly thei according to the  
verbi ble therof, in their holy lāgage,  
named y alter Midhstach, y is the  
sacrary or the place to offre vp sacri-  
fice on. The priest, the offycer or the  
doer therof, thei called medhsabach  
The sacrifice or y offerynge they na-  
med it Dhsabach. So lyke wise the  
grace of the Greke tong shal declare  
vnto them the self nature of y same  
vercables & that by the help of these  
wordes: Thysianerid, thyscos or thyr-  
tes, thysia. Which wordes a mā shal  
not lightly expresse w the lyke con-  
cinnitie nother in latyn nor English  
except a man wld speake on this  
wyse, Sacrarū, sacrificus, sacrifici-  
ū: y is sacrari, sacrificer, sacrifice.  
And than do we take this word sa-  
crarye for an altare, whiche worde  
altare and none other, all Nations  
that

that receiued the faith at their hands  
of the see of Rome: do vsurpe stil in  
this significacion. Neuertheles ye  
do now perceiue bi the Etimology  
and true exposition of þ above said  
Hebꝛue and greke words: that thei  
be so nighe of kinne in betokening,  
and so like in speakinge in those lan-  
guages, as be these thre wordes in  
Englishe: House, husbände, & hus-  
bandꝝ. So þ ye can not wel Denye  
but that they be so cōiugate, yoked,  
and knitte togither, as well in signi-  
ficacion as in syllabication, that vn-  
neth one of them can not be seuered  
from an other: noꝝ the nature of one  
of theym canne be declared wyth-  
out makynge mencion of the other:  
noꝝ one can be abolished, foꝝbidden  
oꝝ destroyed: excepte the other two  
be abolysed, foꝝbidden & destroy-  
ed also. Therefore may you gather  
that we do not greatly stray frome



**Popes Boterell.**

our hygh way, at what tyme so euer  
we speke of sacrificer, oz of sacrifice  
besyde this terme Altare.

Now therfore O thou Lorde of  
Hooftes, make my face to preuayle  
agaynst all lyinge braggers faces:  
and harden thou my forhed agaynst  
their forheades: so that my forhead  
be harder than an adamant oz flynt  
stone, that I may be lesse afrayde of  
them. O thou most myghtie Lorde  
Jah, defend me against the cankered  
malyce and wycked polleceye of the  
Popes soldiours, who (I dare wel  
saye) wyl not onely stand styll in  
defence of theyr popysh fortres, but  
with a terrible countenaunce bignass  
ching their tethe togyther wyl step  
forth, vibrate and shake their beny-  
mous darteres towardes me threten-  
nyng me after thys sorte. Thou vn-  
exercised tyron, thou freshwater sola-  
dyoure: thou yongeman I saye: dar-

B.i.

reste



The batterp of the

reste thou appzoch vs: Darest thou  
assault vs: Darest thou once adue-  
ture to assiege our inuincible for-  
tesse: Pra, or thinkest thou it possi-  
ble for any gunne shot to brose the  
weakest part of the wals, which  
continued so manye. 19. yeares un-  
assaulted, unviolated, & vntouched:  
whose mortare is waxes as harde  
as the flint stone, whose stones are  
as hard as stele, & whose timbre is  
as tounge & as durable as it were  
of fyre. Recule therefore my good  
sonne recule. But bycause we per-  
ceiue the to be so desperate a felow  
that thou wilt sance reme dy, other  
sinke or swimme, and either take a  
fal or giue a fal, & ether hab or nab,  
we thinke it beste for vs (least per-  
adventure thi captain come to grea-  
ter force vpon vs than we loke for) to  
make our selues in a redines to de-  
fend our holpe altare which I call  
lest

Isopes Botereulx.

Ieste Botereulx, yea this Botereulx  
shall not passe on thy baterye (but  
god forgiue me to misname so holy  
a thyng) but now we I perceiue the  
olde sayde sawe to be to true. Qui  
tangit picem, conquinabitur ab ea. I  
will say no more, but good enough.

And now we not to dissemble, ye  
are a starcke heretike, in that you do  
fantasy to haue our altares thro we  
do wne in al churches. But thys is  
a wonderful matter, that we must  
be faine to proue y<sup>e</sup> whiche our mo<sup>r</sup>  
ther the holy churche of Rome had  
neuer in questio<sup>n</sup>, but let vs alone in  
this matter, & wolde god we could  
proue our transubstanciation, oure  
purgatory fyre, our popes primacy  
& other like matters of no lesse im<sup>p</sup>ortance as wel & as euidentli as we  
can proue this. For we can proue how  
our altares had their beginning. ii. The ma<sup>n</sup>  
net of the  
papistes  
in wze<sup>n</sup>  
syng the  
scriptures  
M. & odde. C. yeres passed, as any  
christen



The baterie of the

Chriſten man that liſteth may reade  
Genesis capitulo octauo. How the  
holye Patriarke Noe, after that he  
had come oute of the Arke, buylded  
an altare to the lord and toke of eue-  
ry cleane beaſte, and of euerye cleane  
foule, and offered ſacrifices in the al-  
tare. And the lord ſmelled a ſweete  
ſauour: And the Lord ſayd in hys  
herte: I wyll not procede to curſe þe  
ground any more for mans ſake, for  
the imaginacion of mannes herte is  
euell from his youth &c. And Abra-  
ham likewiſe builded an altare vnto  
the lord euen in that place where  
he had appeared vnto hym and dyd  
call on the name of the Lord. And  
Jacob alſo beyng commaunded of  
the Lord and bycauſe he had heard  
hym in the daye of hys tribulacyon,  
buylded an altare vnto the Lord:  
and called the place the God of Bea-  
thell: bycauſe that God had appeared  
vnto



unto him there, when he fled frome  
he face of his brother. &c.

And farther ye shal reade how that  
God after that he had geuen the ten  
Commaundementes, by the hande  
of Moyses commaunded also thus.

An altare of earth thou shalt make  
unto me, and thereon offre thy burnt  
offerings, and thy peace offerings,  
thi shepe and thine oxen in al places  
where I shal put the in remembrance  
of my name, thichit wil I come vnto  
the, and blesse the. Item. Exodi.

xxix. Seuen dayes (sayth the lord)   
thou shalt reconcile vpon the altare  
& sanctify it, & it shal be an alter most  
holy. Exo. xxx. And thou shalt make an

altare to burne incense. Of Setim  
woode shalt thou make it, a cubit long &  
a cubite bredth: euen so vore square  
shall it be, and .ii. cubites hye. &c.

Item. iii. Reg. xviii. The holy Pro-  
phet Elias viterly to bringe to con-

B. iii. fusion.

The battery of the  
fusion & false God Baal & his pro-  
phetes & to set furth the glozy of the  
luyng God: toke xii. stones accor-  
dyng to the numbre of the twelue  
Tribes of the Sonnes of Jacob, &  
with y stones he made an altare, in  
the name of the lord &c.

We could alledge. vi. hundzed plas-  
ces out of y bible beside these y we  
now recited, which shold styl make  
on oure parte if nede requyzed, but  
bicause they are so comenly knowe  
of all mē we wyl at this time over-  
passe them: for we trust y we haue  
alredy brought auctorities inough  
to proue the aūcientie, the laudabil-  
litie, & cōtinual acceptaūce of alters  
befoze almighty God in the old law.  
But now to proue the confirmaciō  
of them bi the new law ye shal read  
these other textes. But first marcke  
well how that Chryst himselfe sayd  
Mat. v. If y offerst thy gift at y al-  
tare, and ther remembrest y thy bro-  
ther



ther hath ought against y: leaue the  
 thine offeringe before the altare, and  
 go thy way firste and be reconciled  
 to thy brother, and then come & of-  
 fer thy gyft. Lo ye may se here how  
 the altare is twyse spoken of, and y  
 where the reason consyseth but of  
 very few wordes. Itē ye shal reade  
 of this word altare in y xliii. chapt.  
 of y same Euangelist, wher Christ  
 himselfe also sayth: from the bloud  
 of the rightouse Abel, vnto y bloud  
 of zacharias the sōne of Barachias  
 whom yz slew betwen the temple &  
 the altare. Itē Lu. i. Ther appered  
 vnto zacharias an Angel of the lord  
 stāding on y right side of the altare,  
 of incense. Itē Act. xvii. As I passed  
 bi (saith. s. Paule) & beheld y maner  
 how ye worship your gods, I found  
 an alter wherin was writtē: to the  
 vnknowē god. And again, the holy  
 Apostel. Paule to putte vs herein  
 oute of all doubtes, sayeth:

B.iii.

De



The baterye of the

Do not you knowe howe that they  
whiche minister about holy thinges  
lyue of the sacrifice: and they whiche  
wayte on y<sup>e</sup> altar, are partakers  
of the altar:

More ouer in the sixte chapter of  
the Apocalipsis ye shall reade of an  
altare to.

And whē he had opened the fifth  
seale (sayth Iohn) I saw vnder the  
altare the soules of them that were  
killed for the worde of god, and for  
the testimonye whiche they had. &c.  
And in the eyght chapter of y<sup>e</sup> same  
Apocalipsis, you shall reade of thre  
altares, and so nigh together, that  
they shall win y<sup>e</sup> cōpasse of thre lines  
almoste, and one of them beyng a  
golden altare. &c. Item Apoca. xi.

Then was geuen me a reed (sayth  
thys holy Euaungelist) like vnto a  
rodde, and an angel stode and said.  
Ryse and measure the tēple of God  
and

and the altare, & the that boozshyp  
therin: and the quyre that is within  
the temple. &c. Also here ye maye  
playnelye reade in the verye terte of  
a tēple, of an altare, & of a quyre to,  
& yet these mē of the new learning,  
wyl nether haue temple, altare, nor  
quyre, or at the leaste wayes if they  
musse haue a temple, they by their  
wyl, woulde haue it to be without  
quyre, woute altare, without ima-  
ges, and without any maner of ho-  
ly ornamētes, bestimentes, and dec-  
kynges. Yea, they wold haue it like  
a barne, or like a mannes dwelling  
house, hauynge neyther respecte to  
the fashyon of the tabernacles, nor  
the temples of the Hebryes, nether  
to the tēples of the church of Rome

But blessed be God, that lefte vs  
in the holye wyte suche manifeste  
testimonies as wee haue nowe re-  
hearsed, whereby we maye easlye

con-



The batery of the  
confound all such naughty heretikes  
as wil presume to talk against our  
laudable ceremonies, or any other  
decent things which haue bene ac-  
customed to be had in our temples  
and haue continued amonge all na-  
tōs since Christ was borne, & ma-  
ny hūdred yeres before, as I haue  
already declared by sōdry textes of  
the scripture, as well of the new te-  
stamēt, as of y<sup>e</sup> olde. And beside all  
thys we might ratifye the same by  
diuerse places of our Canon lawe,  
vnles it were now abrogated, & by  
chauctoriti of very aunciēt doctours  
For doth not the holy doctour. S.  
Augustine. Li. xxi. cap. x. De ciui. dei  
(speaking of the infideles) wryght  
thus. They vnto their gods haue  
builded tēples also, & haue set vp al-  
ters, & haue offered sacrifices. Now  
because these felowes of y<sup>e</sup> new ler-  
ning cā scā away w<sup>th</sup> the lerning of  
old catholike doctours, we wil cite



no more of their work: But shal we  
not be as blameles as .i. Paule to  
brig in for our purpose such places  
of noble Poets, as may be thought  
conuenient. For as I remembre Ouid  
in a certaine place of hys woꝝkes  
writeth much after this sence.

Whan Medea was come home, with-  
out the doores she stode,

Asyng no mannes compaigne, whyle  
she was in that mode.

Twep alters thā of goddes she made,  
and garnished with bowes:

And a blacke ramme she Sacrificed,  
to twep greate Goddaes.

Ye may read also in the chiefeſte  
Poete amōg the Latines, as thus.

Firste with these thre thrūnes of thre  
bewes, I the enuiron do,

And rounde aboute these altares eke,  
wth thyne image I go.

But bicause mē now a daies giue  
no credite in a maner to poetry and  
not very much to ȳ gloses of ȳ olde  
fathers we wil allege no mo places  
of them nother: trusting ȳ al good  
scholike people wil be established

The battery of the

by these sufficient proues which are  
brought hitherto, & seying y<sup>e</sup> alters  
haue be<sup>n</sup> v<sup>s</sup>ed & had in such cōdigne  
reuerence euer since Noes floude ( &  
who is it that can tell the contrar<sup>y</sup>  
but that Cain and Abel the sonnes  
of Adam offred their oblations bp<sup>o</sup>  
altars: ) And wher al maner of na-  
ciōs thozowe out the wide worlde  
(were they neuer so ignorāt in true  
knowledge) ether by the instinccion  
of the Lawe of Nature priuted by  
Gods fyngere in their hertes, ether  
by imitation of Gods owne electe  
people, the Hebrues thought it be-  
ry expedient and no lesse necessar<sup>y</sup>  
to buylde them altars whereupon  
they myght offre theire sacrifices to  
worship, pacifie, and gratifie the<sup>r</sup>  
Gods w<sup>th</sup> hall. Without which al-  
tars as most agreeable instrumēt<sup>s</sup>  
every man knoweth no sacryfice can  
be cōueniētl<sup>y</sup> offred o<sup>r</sup> o<sup>r</sup>derly fre-  
quented.



quēted. Wherfore let al the p̄do res-  
gard the good and holson constitu-  
tions of the holy church of Rome:  
herken, embrace and cleave vnto the  
that mainteigne altares as thinges  
most necessary and most fetest to mi-  
nister the sacrament of the altare v-  
pon: in which sacrament for a sacrifi-  
ce (as sayeth. S. Augustine) al chri-  
sten men offre vp them selues in the  
selfesame offering, which the church  
doth celebrate. Ergo to conclude of  
the whole summe of all the p̄ymis-  
ses, altares must nedes be had in al  
churches to minister the sacrament  
of the alter bpō. Now therfore hece  
fourthe let vs haue no more ado a-  
bout this mater, for ye se how plain-  
ly how largely and howe trulye we  
haue takē paines to discusse it: yea &  
I warrant you that this ergo shall  
greue to the guttes (if they so escap)  
all those altary heretikes specially &  
bragger

The is a  
pittes tri  
umph be-  
fore the  
victory.

The batrepe of the

bragger which wold so faine batre  
oure Botereulx (as he termeth it)  
nay I watāt you we haue batrede  
him out of þ way: wher art þ I say  
þ batreder of our Botereulx? where  
art thou: yt is to the that we sprker  
No: not as muche as one woordes  
why thā mun bouget, and we are  
cōtent. Heih let vs be of good chere,  
our fortreffe shall not yet downe.

And if youre fortreffe shall not yet  
downe, I tell you, I the selfe mā þ  
you thought you had nowe of late  
slayne oz at the lest wayse put to sy-  
lence, it is euen he that telleth you a-  
gayn that your fortreffe shall downe  
if not yet, yet shortly. And it shal not  
only be throwen downe, but it shal  
be arraced & made euē handsmothe  
w the ground. For now I haue you  
by þ back, I haue spied, al your suc-  
cour, all your refuge, all your poze  
pieces, your disordered ordinaunce &  
your



Isopes Botereule.

your harneles harneys. For your  
pieces are so pore þe eue shortly you  
shal not drinke a halfe penyworth of  
ale by them: your ordinaunce are so  
disordered þe they are liker to destroy  
your owne men than others: & your  
harneys are so harneles that their  
wertes seme hornwode or dronke.  
For the head piece herh cast down &  
troaden: the gauntletes are worne  
on the fete, the sappodines on þe han  
des, the collar on the ancles, the brā  
braces on the legges: the greues on  
the armes: & all the rest are no righ  
ter placed. Neither wyll I denaye  
but that all your armoure be verie  
strong of them selues, of the ryght  
makynge, and of greate force if ye  
coulede welde them: but bicause you  
haue stolen them oute of our Cap  
tayne his armory, and entend also so  
vnchamefastly to abuse them agein  
his honoure and magnyfycence they  
shall

The battery of the

shal stande you in no stede (a howe  
can they, seynge ye can not rightlve  
vse them:) whan ye shall haue most  
nede of them.

But nowe to put on our armour  
that we maye immediatlye go thro-  
rowe w this oure begon combate,  
and to speake more playnely. All the  
testimonyes that you broughte on  
your behalfe oute of the olde testa-  
mente, are as true, as nothyng is  
more true: neyther (as I signified  
before) do I doubte anye thinge of  
the trueth of them: and I thinke no  
lesse of y other textes which you al-  
ledged out of the newe testamente.

Neuertheles I am not so dull, so  
farre seduced, nor so void of al god-  
ly vnderstandynge, but that I per-  
ceiue howe craftely, and howe sub-  
tilly ye go about by your long reci-  
tall of all the sayde textes, to blinde  
and cast duste in the eyes of the un-  
learned



Learned and symple people, who  
haue not that capacite that they  
(by comparynge together the olde  
law & the new) can cōprehend how  
to seuer the one frome the other, or  
to knowe in what point y<sup>e</sup> one agre-  
yth or disagreeth wyth the other, or  
howe to accord them togyther: for  
they both are one in effecte, though  
diuersly set forth. They both tend to  
one end: but the one is consummate  
and ended, the other endureth to the  
laste daye.

Neither is it any wonder at all,  
if the vblearned people, or the car-  
nally learned attaine not the descre-  
tion to examine the exacte differēce  
betwene the lawe and the Gospell,  
or cā not iustely discusse after what  
sort the lawe is abrogated, and af-  
ter what sort the obseruatiō of the  
lawe is damnable in a christiā. Yea  
it is no wonder I saye, though the

The batrepe of the

worldlye wise manne can not right  
lye iudge in such diuine matters, se-  
inge that some of the holy apostles  
were in the same takinge, whyles it  
pleased the gloriouse maiesty of  
GOD as it were to wythdrawe  
his Spirit frōme them (therefoze  
good Lord do not thou put vs out  
of thy presence, neither take awaye  
thy holye Spirit frōme vs) for  
what caused Peter and James to  
attribute ouer muche vnto the lawe  
of Moses, but that they were de-  
stituted (for that while) of the spi-  
rite of God: which Spirit neuer a-  
bode (I meane continually) vpon a-  
ny man sauing on christ only.

And what made so manye vaine  
ceremonies and damnable super-  
stitions as well oute of the Lawe  
of Moses as out of heathens rites  
to crepe into Christes religion, but  
bycause that the spirit of GOD  
had



hadde departed frome the maynteyners thereof, and for that the pure gospell ne was not discretely seuered from Moyses his lawe, nor wel purged of the Heathen and infidels their folyshe traditions. As for an exemple. To praye and our faces turned eastwarde, to faste these unbringe dayes, haue we taken of the Heathen, or infideles.

And to truste that we do a good dede in restinge and ceasinge onely frome bodilye labour and exercise, on Sondages or Holye dayes and not rather to the entente that we might giue our selues wholly to reste and cease to worcke or exercise oure owne carnall worckes, and to heare the worde of GOD preached, occupyng our selues in prayers and meditation to godwarde.

C.ii Such

The batrepe of the

Such vngodly idle rest & mock holy day, haue we sucked oute of the dug of Moyses law, & to offer bodily sacrifices, is to be fathered vpon the same Moyses, & not vpon Iesus Christe: whyche misfatherynge hath filled Chrystes church with so many popyshe altares, as we shal anon begin to declare more particularly, according to the measure or gyfte whych we receiued of Christ. But bicause y altares were made but for Sacrifices sake, we shal fyrst speke sowhat of sacrifices

And in as muche as this worde sacrifice is but a borrowed terme in Englyshe, and therefore the signification therof not comunely knowen, we shal open to the vblearned what is mente by sacrifice. Sacrifice is an offering bp of our work, whiche we exhibite to God, whom we acknowledge to be suche one, y worseth



Isopes Botereule:

thely we ought to present this our  
seruice or worthyppe vnto. which  
seruice, worship, or reuerence (as is  
afoze sayd) is naturallye planted in  
the hertes of all men, as well of the  
Heathen as of the Jewes, of the  
learned as of the vnlarned: & euen  
in the hertes of thē that neuer heard  
of god, which thig causeth such as  
haue not y true knowlege of gods  
word (as it were childre bi making  
of babes, or the like trifeling imita-  
tiōs) to inuēt sōdzy kindes of sacri-  
ficing or worshipping him whō they  
take for god. All which sacrifices &  
worshipping being inuēted bi y fā-  
tasy of y corrupt & sinfull nature of  
man, & not grouēd on true faeth,  
is no better esteemed for acceptable  
worship before god, thā is y babe  
or y puper of y childs makig thou-  
ght to be a perfite workemāship in  
y iugmēt of a seuerer & a sage old fa-

The batery of the  
ther. And therfore (me thynketh) it  
is no lesse folli for vs, who professe  
Christes doctrine to learne of the  
Heathen people (to whom the mi-  
sterie of the euangelye is not reuel-  
led) any poynte of religion, then if  
pudente princes, learned lawiers,  
honeste husbände men, would con-  
sulte wyth infantes or chyldren of  
two or thre yere of age, how to rule  
their Realmes, pleade their plea-  
dynges, or to husbände their hus-  
bandrye. For it is to euident as wel  
bi prophane as holi scripture, how  
the Heathen nations dyd not onely  
swaue from the true worshipinge  
of god, but dyd greuously displease  
hys diuine maiestye. And though  
God shewed him self vnto them by  
the worcke of the Creation of the  
worlde, yet they haue not praysed  
nor thanked hym accordynglye, but  
became bayne in their unaginatiōs  
and



and their folyshe hertes were blynd-  
 ed. Whan they counted them sel-  
 ues wyse, they became foles: and  
 turned the glozy of the incorrupti-  
 ble god, into the image of a corrup-  
 tible man, and of byrdes, and four  
 foted, and of creping beastes. Wher-  
 fore god like wise gaue them bp vnto  
 to their hertes lute, into vncleanes-  
 nes, which turned the truth of god  
 into a lye, and worshipped and ser-  
 ued the creature more thē the crea-  
 tor, whych is blessed for ever. Amē.  
 Therefore god gaue them bp vnto  
 shamefull lustes. For their women  
 chaunged the naturall lustes into  
 the vnnaturall: lyke wyse the men  
 also left y natural vse of the womā,  
 & bzēt in their lusts one on another,  
 & mā v man broughte filthines, &  
 receiued in thē selues the reward of  
 their erroure, as it was accordyng.  
 And as thei regarded not to knowe

God

The batery of the

God, euen so God deliuered them  
vnto a leude mynde, that they  
shoulde do those thynges whyche  
were not comely, beyng full of all  
vnrightheousnes, fornicacyon, wyck-  
kednes, couetousnes, maliciousnes  
full of enuye, murther, debate, dis-  
ceite, euell cōdicioned, whisperers,  
backbytters, haters of god, disdain-  
full, proude, boasters, bryngers vp  
of euell thynges, disobediente to fa-  
ther and mother, without vndersta-  
nding, couenaūt breakers, vnlouinge  
truce breakers, vnmmercifull.

Whiche men though they knew  
the rightheousnes of God, cōsidered  
not how that they which committe  
such thynges, are worthy of death,  
not only they & do the same, but also  
they which haue pleasure in them &  
do them. And farthermore besyde  
all this mischeuous absurditie that  
S. Paule declared by them, & wic-  
ked



**Hopes Botereule.**

ked inagination of theire coꝛrupte  
nature beyng not regenerate of the  
spirite of God did so far cōtrary to  
nature it selfe, y thei kyled men yea  
theiꝝ owne begotten chyldrene and  
sacrificed them not to God noꝛ yet  
to the creatures of god, but euen to  
berye deuyls. And if you (I meane  
you altare pꝛyestes) do delyght to  
learne the Heathens maner of sacri  
ficyng, recoꝛde well these verses in  
your mynde.

Isa. cxi.  
Lent. xx.

*Et capita inferno et, patri transmittite lumen.*

Beue heads to Pluto the God infernal.  
And Saturne his father, the fire iustial.

A memoꝛ  
rādū for  
the Pa  
pistes.

But how hydeouse, how terrible  
& howe deuellish a thing it is for any  
Christian to folowe any such mens  
rites oꝛ ceremonies: I leaue to the  
iudgment of any godlye man.

Neither wyll I denye but y the  
Heathen had altares amongst the,  
but onely inuented, made, and occu  
pyed

The batrepe of the  
pled for no better purpose, than  
is now before sayd: whyche is to  
saye, to offer by **Sacrifices** vnto  
**Deuells**.

And as many so euer as lyst  
to offer by sacrifices vnto **Deuells**:  
they maye full well grownde theyr  
procedyngs vpon the heathens lear-  
nyng, & so builde as many altares  
as shall please them and mayntaie  
the same as longe as they may.

But now to retorne to the sacri-  
fices of the **Jewes**. The **Jewes** had  
diuers sacrifices or sortes of offer-  
ynges (whose names in the **Hebrue**  
tonge I wyl now omitte, for thes  
**Englysh** printars are so thyrsty as  
to haue neuer an **Hebrue** letter to  
pryncipal.

But I wyl name theym as  
they be communely englyshed, that  
is: **Peace** offeryng, **Synne** offer-  
yng, **Drinke** offeryng, **Drinke**  
offeryng



**Whose Boteroule.**

**offerynge, Waue offerynge, heaue offerynge.**

**All whych sacrifices or offerings are comprehendyd in these two names: Pacifyng Sacrifice, and Gratifyng Sacrifice.**

**The occasion of the Pacifyng Sacrifice, was the laps or fall of our forefather Adam, by whose fall all mankynde halteth, hoppeth and walloweth in the dyrtie puddle of synne, lyth cheyned wyth the Iron cheynes of Gods wrath and vengeance, taken Captiues of the Prynce of thys world, and become Enimies and Rebelles agaynste the God of myght.**

**For whose presumptuous Desfaunce and sturdy Rebellion, it lay in no mans powre to make a loue daye betwene God and man, nor paye so greate a raunsome as was iustly to be demaundyd,**

**Ther**

The baterye of the

Therefore if man wold recover hys  
old fall, go an vpright gate agayne,  
arise vp oute of the fylthye puddle  
of synne, be released of the vntolle-  
rable cheynes of Gods wrath and  
vengeaunce, and be deliuered out of  
the captiuite of the deuyl, & brought  
agayne into the amytie, fauour and  
frendshyp of God: than by al iustice  
it behoued him to pacify the ire and  
indignacion of God with as full sa-  
tisfaction and with as dewe and as  
plentiful compensacyon as shoulde  
counteruayle the transgressyon and  
displeasure whych he was perpetra-  
ted agaynst the gloriouse maiestie  
of y great god. But now who was  
able to make satisfaction for so hey-  
nouse a displeasure? Was there a-  
nye man vpon earthe able to do it:  
no not one. Was there any Angel in  
heauen able to do it: no not one no-  
ther: for why should any other crea-  
ture



ture then man satisfy or make amē-  
des for mans fault?

And it resteth now that man is  
bitterly lyke to remayne oute of the  
fauour of god and so cōsequently,  
to continue in the miserable thraldō  
of the Deuill. But alas for so to to  
se how man is deseruedly condem-  
ned by the righteouse iudgement of  
god which no mā's cōsciēce cā iustly  
gaynsay. Oh is there than no help?  
Is ther no remedy: is ther no refuge?  
No surely: there is no refuge at all:  
vnles this onely myght may be allos-  
wed, that is to appeale from the se-  
uerer iustice of God, vnto his greates  
mercy, and to make an humble and  
an herty peticyon vnto hys grace to  
send his dere sonne into the worlde  
to be incarnate and to become man  
to pay a full rāsumē vnto God for  
manto delyuer man out of the De-  
uyls captiuitie, to recōcyle, & make

at

The batre of the  
at one God and man, & to offer him  
selfe by for a pacifyinge Sacrifice  
vnto his father for mannes trans-  
gression.

Whiche thing the vnspeakeable  
mercy and the naturall kindnes of  
God beyng not requir'd byd but  
deseruedly graunt vnto man as he  
was yet his very enemye and most  
disobedient rebell.

And this was the sole and one-  
lye ransom that redeemed Adam  
and all his posteritye oute of the  
greadye chawes of the olde Ser-  
pente, this was the sole and one-  
lye propitiatory sacrifice that pac-  
ified the yre of god, that wholly satis-  
fied for mannes synnes, and resto-  
red man againe into frendship and  
faueur of God.

And so all the Pacifyinge Sac-  
rifices that euer GOD instituted

All the pa-  
cifying, sa-  
crifices of  
Moses la-  
we were  
but signi-  
fications  
of christes  
sacrifice.



is opes Botereulx.

and commaunded hyg Seruaunte  
Moses to publyshe and sette forth  
to the Israelites or Jewes dyd as  
lonelye signifye the sayde Sacri-  
fice of Christe.

For after that the worlde had  
continued aboute two thousande  
yeares wythout lawe, or any other  
prescribed maner of luyng, than  
nature it selfe dyd minyster: at the  
laste it pleased the hyghe maiestie  
of God (that the moode myghte be  
saued) to establyshe a lawe, whiche  
shoulde as it were declare and o-  
pen the Lawe that was obscure,  
darkened, and farre degenerated  
by the sinister corruption, which li-  
nallye did issue from the fyrste fa-  
ther Adam into all hyg offsprynge.

Howbeit as God dyd not grue  
thys lawe, vnto all Nations, but  
only to the Jewes being but a few

The be  
of Moses  
lawe.

to

The batre of the  
innumbre in comparison of all the  
people in the worlde, so dyd not he  
forthwith open the misteries con-  
teined therein, but ouer shadowed  
them with manifold sacrifices, and  
diffuse rites and ceremonies being  
significations of good thynges to  
come.

And moreouer as y<sup>e</sup> lord w<sup>e</sup>t be-  
fore the in y<sup>e</sup> wildernes y<sup>e</sup> day tyme  
in a pylle of a cloude to lead the  
waye, and the nyght tyme in a pyl-  
le of fire to giue their corporall eyes  
lyght, that they might forney both  
day & night toward the land of pro-  
myse: so lykewyle dyd the tender  
loue of God practise in furtheringe  
them to the very lande of promiss-  
on: for he did so temp<sup>r</sup>e hys traditi-  
ons which he commaunded vnto the  
y<sup>e</sup> they which were neuer wont be-  
fore to be gouerned by the light of  
anye morall lawe (and therefore  
grosse,



is opes Botercule.

grosse, rude, and poze blind might  
be traded vnder a clowdye and mi-  
sticall doctrine, but yet hauing ma-  
ny sparles of his sunny bright go-  
spell, and so the eies of their mynde  
beyng nother vnmeasurably dark-  
ned nor noseled in blindness, nor yet  
ouermuched daseled and overcome  
wyth the eyeing of shyning bright-  
nes, they mighte rather atchiue the  
ende of their spirituall progresse.

And therfore all the ceremonies co- The cere-  
teined in this law were none other monies  
thing, but introductions to lead vnto of p laue  
to Christe.

And all these fleshe sacrifices be-  
tokened the fleshe sacrifice of Chri-  
stes bodye, once offered vpon thal-  
tare of y cross. But nowe to beate  
downe the Jewishe bulwark that  
the Popes souldiours haue round  
about their fortresse, we will recite  
certaine testimonies, as well out of

D. i.

the

The battery of the

the olde testamente, as of the new,  
whychē shal evidently proue y god  
delighteth not (though he required  
them for a time) in the xterne ob-  
lation or the vtter offerynge of the  
sacrifices commaunded by hym in

The abzo-  
gation of  
sacrifice.

Moses bys lawe.

Wherefore he declared the same  
by the mouth of diuerse of his pro-  
phetes, as it is written. Mala. i. I  
haue no pleasure in you, sayeth the  
Lorde of hostes: and as for youre  
meat offerynge, I wyll not accepte  
it at your hād. Again. Ose. v. Thy  
kyll sacrifices hi heapes: and turne  
farre frō the lorde, and I haue bene  
a rebuker of them all. And agayne.  
Prou. xv. The lorde abhorreth the  
sacrifice of the vngodly. &c. Item  
Eccle. xxviii. The hiest doth not as-  
lowe the giftes of the wicked. And  
God hath no delite in the offerings  
of the vngodly, nether may sinne be

recōs



is oves Botereulr.

reconciled in the multitude of obla-  
tions. Who so bringeth an offering  
out of the goodes of the poore, both  
euē as one y killeth the soule before  
the fathers eyes. And in the .l. Psal.  
I wil not reprove the (saith y lord)  
bicause of thy sacrifices, or for thy  
burnt offerings, bicause they were  
not alway before me. I wil take no  
bullock out of thy house: nor no he  
goates out of thy folde. For all the  
beastes of the foreste are myne, and  
so are the cattell vpon a thousande  
hilles. I knowe all the foules vpo  
the mountaynes: and the wild bea-  
stes of the feild are in my syght. If  
I be hungry, I wyl not tell the: for  
the whole worlde is mine, & al that  
therin is. Thinkest thou that I wil  
eate Bulles fleshe, and dryncke the  
bloude of goates?

And in Jeremy. iii. Chapter you  
shal read, not of the abrogation of

The battery of the

The abrogation of the olde lawe.

Sacrifices onely, but also of the abrogation, & disanullynge of all the lawe, and of the olde testamente w<sup>th</sup> all. The texte goeth thus. When ye are increased and multiplied in the lande, than (saith the Lorde) there shal no more boaste be made of the arcke of the Lordes testament. No man shal thinke vpon it, nether shal anye man make mention of it: For from thence forth it shal neither be visited nor honoured with giftes. Moreover in the. xxxi. Chapter of the same prophete, you shall not al- onely reade, of resoluyng and repel- lyng of the olde couenaunt or testa- mente and the cause thereof, but also of the substitution of the newe, & of the Descriptiō, nature, and tenure of the same.

The newe testament prophetic- ed of.

And the words of y<sup>e</sup> text be these: Beholde, the daies wyll come (saith the Lorde) that I will make a newe com-  
come



**Popes Botereule**

couenaunte with the house of Israell, and wyth the house of Iudah: not after the couenaunte whiche I made wyth their fathers, whan I toke them by the hande, and ledde them oute of the lande of Egypte, whiche couenaunt they brake: yea euen whan I as an husbände had rule ouer them, sayeth the Lorde.

But thys shall be the couenaunte that I wyl make with the house of Israell after those dayes, sayth the Lorde. I wyl plante my lawe in the inner part of them, and write it in theyr hertes, & wyl be theyr god, and they shall be my people, & from thence forth, shall no man teach his neighbour or his brother, and saye: knowe the Lorde, but they shall all knowe me, from the loweste to the higeste, sayth the Lorde. For I wyl forgiue their misdoedes, and wil neuer remembre their sinnes any more.

The battery of the:

These testimonies (I thynke) shall easilye perswade euerye true christian (whiche hath not a verie Ieremye herie) to be certified that as wel the carnall gratifying sacrifices requited in Moses lawe, be as vtterli determined, and as clearly abolished, as y other pacifyinge sacrifices, whom mooste specially we treated of hyther to.

And if the gunne shote of these olde culuerynge pieces and Double Cannons haue not sufficiently ouerthrowen the bulworke of the sayde Popyshe forteresse, we wyll yet shote of a piece or two of strong newe ordinaunce of Sacres and Apostles: whereof we shall furnysshethys for one.

Heb. viii.  
ix.

The newe testamente weareth oute the olde: Nowe that whiche is worne out and waxed old, is ready to vanishe awaye. For that first

ta



Popes Botereule

tabernacle verily had ordinaunces  
and seruynges of GOD and outes  
warde holines. &c. But into the se-  
conde wente the hye Prieste alone,  
once in the yere, not wythout bloud  
whych he offered for him selfe, and  
for the ignoraunce of the people.  
Where wyth the holye gooste this  
signifieth, that the waye of holines  
was not yet opened, whyle as yet  
the fyfte tabernacle was standing.  
whych was a similitude for the  
tyme than presente, in whych were  
offered giftes and Sacrifices, and  
coude not make perfite (as pertey-  
nyng to the cōscience) hym that dyd  
the gods seruice only with meates  
and drynckes, & diuerse washinges  
and iustifynges of the flesh, whych  
were ordeyned vnto the tyme of re-  
formatiō. For it is vnpossible that Hebr. x.  
the bloude of Oxen and of Goates  
shoulde take away synnes.

The battery of the

Wherfoze whā he cometh into þ  
the worlde, he sayth. Sacrifice and  
offeringe thou wouldest not haue,  
but a body hast thou ordeyned me.  
Burnte Sacrifices and synne offe-  
ringes haste thou not alowed. Thā  
sayd I, Lo I come: in the chiefeste  
of the booke, it is wzitten of me, that  
I shuld do thy wil, O God. Aboue  
whan he had sayde. Sacrifice and  
offerynge, and burnt sacrifices and  
synne offeryngs thou wouldest not  
haue, neither haste alowed, whiche  
yet are offered after the lawe: than  
sayde he: Lo, I come to do thy wyll  
O God. There taketh he away the  
fyrste, to establyshe the later. In  
which wyl we are sanctified by the  
offeringe vp of the bodye of Iesus  
Christe once for all.

All bodely  
sacrifices  
ended in  
Christe.

So than now, if it be a cleare  
case, and that by the playne textes  
of holy scripture, that synce Christ  
was



**Moses Botereule**

was once offered on the altare of the  
crosse, al carnal sacrifices and al ma-  
ner of offerynges that euer were  
wont to be offered vpon the altares  
be wholly extinguisshed, bitterli void  
and of none effect. And in as much  
as no man ( beyng in hys ryghte  
wytte, whan he aduisedly percey-  
ueth, and playnely vnderstandeth  
that the cause of the fyrste Inuen-  
tion and buildyng of the Altares  
was for none other purpose, but to  
burne, or to offer sacrifices or obla-  
tions vpon, whiche maner of sacri-  
fices God wyl no longer accept ) but  
he wil straight wayes acknowlege  
that there ought not anye altare to  
remayne to any vse among vs chri-  
stians, after the death and passiō of  
our maister Chyste : at which tyme  
as he protested hym selfe, sayinge :  
Consummatum est, it is finished, sig-  
nifynge therby, that Moses lawe  
was

That al-  
tares dis-  
continue  
with the  
sacrifices

The tem-  
poral law-  
yers.

The battery of the  
was not onely by hym prevented,  
fulfilled & finished: but that y<sup>e</sup> same  
lawe, or any commaundement, rite,  
ceremonie, or any other parte ther-  
in conteined (as concernynge anye  
burthening or iurisdiction ouer the  
christians) was to al intentes tol-  
led, taken away, and fully determi-  
ned and ended, and the gospell as it  
were a newe lawe surrogated, con-  
firmed, & established in steade of the  
old. You se how the temporal law-  
yers can tell on their fingers endes  
whyche is the aunciente commune  
lawe of the Realme, whyche be the  
customes of olde boroughes, terri-  
tores, and contries, whiche is sta-  
tute law, and which not, what sta-  
tutes be expired, what statutes be  
mitigated, what repealed, & what  
renewed. Or what statutes continue  
but from parliament to parliament,  
and



And what statute expoundeth an o-  
ther, yea or what branches of any  
statute is cut away by the bygoure  
and egged force of an other statute:  
Howe many do agre and concurre  
in one thynge, and howe manye be  
contrary one to an other.

They know farther (even as re-  
dylle as their Vater noster) all the  
boke cases that remaine in writing  
the yere of the raygne of the kinge,  
and the Terme also, and the better  
opinion of the Judges, and what  
case ruled and what not.

And I know wel that such know-  
ledge requirerh as greate, as dili-  
gente, and as industrious a studie,  
as for to be perfect in the bible and  
al the good wryters and expositers  
thereof.

Yet you, who glorie to be called  
by the name and title of Doctours

of

The di-  
uines.

The battery of the  
of diuinitie, or bachiler of diuinitie,  
and professe the exacte knoweledge  
thereof, are not (as it seemeth by the  
confuse hotchepotte that you haue  
made of your learnynge) so perfite,  
I ye sene in your science, as they in  
theyrs. And yet their ignoraunce is  
more excusable than yours, & their  
practise more tollerable also than  
yours, for their ignoraunce or prac-  
tice: shal onli preiudice or endomage  
a man of his worldely goodes, dis-  
herite him of his earthly landes, or  
losse of hys body, which is nothing  
in comparison of the soule, whome  
your ignoraunce and preposterous  
practice shal disinherite of the land  
of promise, which is the kingdome  
of heauen.

But shall wee be folishe, grosse,  
and vnapt in spiritual feates, and  
in thynges longynge to the Soule,  
and only wise and circumspect, po-  
lityke



is opes Botereulr.

lityke and fitte in al woꝛldely mat-  
ters whyche appertayne to bodily  
affayres: Or shall the learned be  
moze fonde than the vnlearned: or  
doerh muche learnynge make a mā  
madde or Doultishe: For what hus-  
bandmā (be he neuer so simple) will  
be about to plow his land wyth a  
whelebarowe, to harrowe it wyth  
a fiede, or to carye with an harow:  
What husbandman, I say is so fo-  
lyshe, as to go aboute to weede hys  
coyne with a sithe, to mowe his hey  
wyth a wedinge hoke, and to tedde  
the same with a rake: Is a leaden  
cesterne made for to sayle on y<sup>e</sup> sea:  
is a chyp made to be drawē of hoz-  
ses as a waggen vpon the land: Do  
noble men build sumptuous pala-  
ces for their hozses to stand in, and  
lye them selues in olde ruynous sta-  
bles: or Do men or dain featherbeds  
for their dogges, and lye the selues  
in

That the  
lerned ps  
pises be  
moze vn-  
discrete &  
folyshe, the  
the vnler-  
ned siple  
people.

The batrepe of the

in kennellis: Who maketh a Gar-  
nar of an Oue, or an Oue of a Gar-  
uar: Or who maketh a threshynge  
floze in hys dwelling house, and a  
herth in hys barne: Who can make  
a pleasaunte and a soote bakeryng  
house, of fylthy Schamebles or of  
a styking Slaughter house:

Yea or who had not rather haue  
hys supper layed on a fayre Table  
before hym than on a bloudy But-  
chers Cradle:

And so lyke wyse (to apply some  
of these straing Anagogies & darke  
saynges to our purpose) is not a  
Garnar more mete to lay by grain  
in, than an Ouen: Is it not more  
mete to make a threshynge floze in  
a barne than in a mans dwelling  
house: And to make an herth to kee-  
ple fyre on in the myddes of a mans  
house, thā by y mooves syde in hys  
barn: And so who cā make y Iew  
re ald



**Popes Botercule.**

olde Daughters Synagoge to serue  
for the newe Euangelyke banquet  
ynge Temple. Or who had rather  
eate y<sup>e</sup> reauely baket of the Lordis  
Supper on a Jewish, a heathelyk  
or a Popish altare: then on a decent  
and a sayre comly Table.

**The** Unbelefyng Jewe despyth  
Christes Table and his supper al-  
so. The vnfaythfull heathen thynke  
scorne of the same. The pope & his  
papists make of it a god or a popet.  
**The** Jew abhorryth vterly our  
Religion. The Heathen in no sauce  
can awaye wryth it.

**The** Pope is well contented to  
be called a christia, yea to be thoght  
to be Christ him self, so that ye geue  
hym leaue to lyne lyke a Jewe or  
an Heathen. And shall we seke bpō  
thē. Shall we be partakers of their  
damnable Ceremonies, of the y<sup>e</sup> re-  
uerable Rites, and cursed Usages.

**Or**

The pope  
disserm  
bleth.

The batrepe of the

Oz is Christes religion so vnperfite  
of it selfe, so neady & beggerly that  
it muste bozowe imbyng fastes of  
the Heathen, bozowe altares of the  
Pope, and bozowe bestimentes of  
the Jewes: beside an vnnumerable  
sorte of other like baggage, whych  
hath bene wedded nowe of late oute  
of Christes religion, and now resto-  
red home to the owners therof.

Wedes in  
our religi-  
on.

Eco. xix.

The wic-  
ked proui-  
sion of mā-  
nes fāta-  
spe.

Therefore lette vs either render  
home againe vnto the Heathen, the  
supersticion of the imbynge daies  
and to y pope his halowed altares  
and vnto the Jewes, their Barons  
bestimentes: oz els let vs like good  
Companions ioyne togyther in a  
league wyth thē, and be tenauntes  
in commune, and put oure religion  
wyth theirs in hotche potche; & ac-  
cording to y lawiers bulgar terme  
Qui primum happat primum tappat.  
And by my fey that peraduenture  
were



Popes Botereulx.

were greate wisdom: for so dyd  
oure fathers & ancessers: and were  
it not good felowship to do as they  
did: Yea were it not good policy to  
holde on the bigger side: And are  
not more in numbze of p Baptes  
Heathens and Jewes than of the  
Christians: yea no doubte, thise so  
many at the leaste: why then let vs  
be of one religion with them, & they  
wyl take vs as thei frendes, and  
we lyke wyse wyl take their parte.  
And so, we beyng than so many in  
numbze, and gathered together and  
cayed in a puisant and a myghtye  
army, shall rushe into heauen, whe-  
ther God & hys angels wyl or no.  
And if all fayle, after that we haue  
made mery by the waye, in the do-  
minion of the Popes purgatorie,  
we wyl march for ward and come  
to the large and wyde kyngedome  
of the Prynce of thys worlde, even

C. i.

the

The batrepe of the

the myghty pynce Satā (who refuseth no man) and there shall wee be so curtesly enterteyned, so choosely cherished, and so muche made of, as though we were his owne dere chyldren. For he loueth them alyfe whoe be at defiaunce wyth Iesus Christ, & haue forsakē him for theyr souerayne. Nowe as ye haue heard the fātafticall aduiscinēt, & brayneles counsell of mans naturall wyt, (who perceyueth not the thynges that belong to the spirite of god) so herken what the spirit of god speaketh by the mouth of hys chose vessel, S. Paule, even by these wordes.

1. Cor. ii.

Dearlye beloued, fle from worshippinge of idoles. I speake vnto them that haue discretion, iudge ye what I say. The cuppe of thankes geuyng, wherwyth ye gyue thankes, is it not the partakynge of the bloude of Christe? The breade that we

2. Cor. x



we breake, is it not the partakinge  
of the body of Christe? For we be-  
ynge manye are one breade and one  
bodye, in as muche as we are par-  
takers of one breade. Beholde Is-  
raell after the fleshe. They that eate  
sacrifices, are they not partakers of  
the altare? What shall I nowe say  
then? Shall I say that the idole is  
any thyng? Or that whiche is of-  
fered vnto the idole is anye thyng?  
Naye. But thus I saye, that loke  
what y<sup>e</sup> Hethen offer, y<sup>e</sup> offer they to  
Deuils & not to god. Ye can not drinke  
of y<sup>e</sup> cup of the lord, & of y<sup>e</sup> cup of y<sup>e</sup>  
Deuils. Nowe wold I not y<sup>e</sup> shuld  
be in y<sup>e</sup> felowship w<sup>th</sup> deuils, Ye can  
not be partaker of y<sup>e</sup> lordes table, &  
of y<sup>e</sup> deuils? Or will ye prouoke the  
lord? Are we stronger then he? I may  
do al thinges, but al thinges are not  
expedient. I may do al thyngs, but  
all thynges edifye not.

E.ii.

Nowe

The batrepe of the

Nowe I truste y<sup>e</sup> as many of vs  
as haue receyued the spirite of God  
shall sone perceyue by the meanyng  
of the texte nowe befoze rehearsed,  
that the christians in no wyse maye  
be partakers with the heathens or  
Jewes in idoles, altares, sacrifices  
offerynges, or suche other vnchristi-  
tenlyke ceremonies.

For (as the same Apostle sayth)  
ii. Cor. vi what felowshyp hath ryghtuousnes  
nes w<sup>th</sup> vnrightuousnes: what cō-  
pany hath lyght w<sup>th</sup> darckenes:  
howe agreeth Christ and Belial:  
or what parte hath the beleuer w<sup>th</sup>  
the vnbeleuer: howe accordeth the  
temple of god w<sup>th</sup> images: &c.

But nowe I praye you, do you  
not see w<sup>th</sup> what a care, w<sup>th</sup> what  
a diligence, and w<sup>th</sup> what an ear-  
nest affection the holye Apostle of  
Christe exhorteth, counceleth, and  
calleth vpon the christians, lest they  
should

the gret  
diligence  
of saynte



**Hopes Boterzuler:**

**Shoulde kepe company or be yoked  
wyth the Heathen or the Jewes, or  
leste they shoulde admit and receyue  
anye of theyr superstitious rites, or  
wycked ceremonies, and myngle  
the same wyth Christes religion:**

**Isaule &  
Christes  
religion  
shold not  
be ming-  
led.**

**Yea, & the Apostles dyd so much  
abhorre, eiche w and feare, lest such  
confuse mingle mangle of straunge  
supersticions ( whether they were  
of the Heathens bayne rites, or of  
the Jewes lawe ) in so muche that  
they bade not oncly farewell to all  
the ceremoniall and Judicial lawe  
of Moles, but also ( bycause they  
woulde differ frome the Jewes in  
keping holyday ) they traslated and  
chaunged the celebration of the Sa-  
both from Saturday to Soday.  
For the seuenth day wherupon by  
one of hys ten commandementes  
God commaunded vs to rest, was  
on Saturday, and not on Soday.**

**E.iii.**

**The**

The batcry of the

The lyke affection and mynde was  
Constantine the Emperour of (a b-  
horringe the memorial of the vaine  
Heathens Goddes) whan he sued  
vnto one Siluester the fyrste, By-  
shoppe of Rome, that it myghte be  
decreed, that the dayes of the weke  
whych he had before the names and  
tytles of the Sūne, Mōne, Mars,  
Mercury, Jupiter, Venus, & Sa-  
turne, shoulde be called the fyrst fe-  
rye, the second ferye, the thyrde ferye,  
the fourth, the fyfte, the syxte, the  
seuenth: in lyke maner as y Jewes  
counted theyr dayes from the Sa-  
both daye.

But it pleased hym that the first  
ferye myght be called Dies Dominica  
also, whych we name Sondaye,  
and that Saturday shoulde be cal-  
led Sabatum, of the olde holydaye  
and reste of the Hebryes.

And if suche vigilante circums-  
pection

The na-  
mes of y  
dayes in  
the weke  
bi a decre  
altered.



specioun and carefull mynde to flee from hauynge any mutual conuersation (as wel in wordes as in thynges) w<sup>th</sup> the Jewes & other infidels had styll continued in christen mennes hertes euer since the Apostles tyme hytherto : than neded no man to trauayle at thys presente daye to wyte or inueyghe agaynste the vniuste intrusion of altares.

ag aiter  
Regli-  
gece care  
les, holpe  
the poe  
to set vp  
his alta-  
res.

But well worthe the tyme of the olde p<sup>r</sup>ymatiue church, whan euerie thyng (as Solidorus Vergilius recordeth) in the administration of the Lordes supper was playne, sincere, and wythoute any mingling of ceremonies, contaynyng more vertue than solemnitie.

Herken than to thys testimonye (al ye Papistes) and giue good credite vnto it, (for he that fyrst wrote it) is the Pope his owne countrey manne,

The batery of the

For surely he speaketh herein as  
trulye as dyd the bishop Cayphas  
whan he affirmed that it was bet-  
ter that one man should dye for the  
people, than all the people shoulde  
peryshe.

But woulde God it had pleased  
hys holye Spirite to speake by the  
mouth of the pope, as he hath done  
bi the mouth of Balaam, Cayphas  
and of other as euyl menne. Than  
shoulde not all the people haue pe-  
rished, but rather one manne. And  
would God I saye, that thys Bo-  
lidozie of Bolidozus had ben more  
liberally bestowed on the common  
people in Englande. Than would  
they more frelye and wyth a better  
wyll obeye and embrace the ecclesi-  
astical proceadynges of the hygher  
powers. And seynge than that of a  
verye trueth (accordeinge to the gol-  
den sēce of Bolidozus) the religio  
of



**Popes Botereule.**

of Christe was replenished wyth  
more vnfeyned holynes, and garnis-  
shed wyth manye moode godly vert-  
tues, before it knewe any thyng of  
these newe foude solemne ceremo-  
nies, and holylyke traditions.

What the Deuill than was it, that  
put into the Popes braynes, to o-  
uer charge y religion wyth so ma-  
nye folde vayne ceremonies, and so  
diuerse pernicious traditiōs? it was  
but euen the same deuill that sette a  
worcke Mahometh the notozious  
false prophete to play the like part.  
Yea it was the selfe same blynd de-  
uill that maketh euen at thys daye  
all the Papistes and the Mahumet-  
thistes to adhere & stycke to their  
false goddes the Popes and Ma-  
hamethes dilceitful lawes & vaine  
traditions, more than to the Lorde  
Christ, and hys healthsome gospel.

But nowe to let passe these two  
greate

The baterye of the  
greate vsurpers of Chrystes digni-  
tie and moſte hyghe power, and to  
let them ſyncke in theyr owne ſinne  
and to talk no more of them but ra-  
ther ſtyckinge ſtedfaſte to our tack-  
lynge to defende oure ſelues frome  
the Darter whom we ſe already di-  
rected, and ſhaken agaynſte vs by  
oure aduerſaries the poyſonfull  
Dapylles.

Howe be it bycauſe my chiefeſt  
entente is, to wyte thys treatyſe  
for them that be builearned, I wyl  
ſpyte open and declare ſomewhat  
of the nature of one terme lately bo-  
rowed of the Latines, and therfore  
not ſo well knowne of euerye En-  
glyſhe Reader: whyche terme per-  
aduenture I ſhall haue occaſion to  
uſe now and than, ere I ſhal haue  
done wyth this matter.

What is The terme is to Allude. And a  
to allude manne doeth allude, when he ſpea-  
keth



**Hopes Botereule.**

keth that whiche hath a p[er]uere  
specte or resemblance to an other  
thyng: as somtyme a man alludeth  
to a worde as thus.

The good mome is sole a to wone,  
meanyng that the good manne is  
forthe of the to wone. Here the allu-  
sion is in mome and foole, for man  
and forth. Sometyne a man allu-  
deth to a p[ra]ctice or a dede doyng,  
as when I saye: Let me alone with  
hym for I wyll walke hym, I wyll  
dresse hym lyke a Lennarde, I will  
make Stockefishe of hym. &c. And  
sometyme a man alludeth to an his-  
tory as thus.

By lyke our kyng (God saue  
hys grace) after his fathers depar-  
tyng, dyd aske of GOD in hys  
prayer wylledome, and vnderstan-  
dyng & not long lyfe, neither riches  
neither reuengment on his enemies  
seyng

The batrepe of the  
seyng the Lord hath so endued his  
herte wyth suche vnspeakable wis-  
dome & vnderstādyng &c. and hys  
maiestie wyth such ryches and ho-  
nour &c.

Nowe in so sayinge the allusion  
is had vnto the history of Solomō  
iii. Reg. iii. And so at the laste to re-  
turne frome alludying to defēdyng.

Where soeuer therfore, ye do read  
in the newe testament of thys word  
altare: if ye marke it well and circū-  
spectly, ye shall clearly perceiue that  
the vse therof is not ther awhyt re-  
newyd or confirmyd, but by some  
occasion spoken of, and rather de-  
termined, ended, and adnulled.

As in the .v. of Math. The text  
I wyll not reherse now, because it  
is here once before rehersted, the sēce  
wherof (though in many wordes)  
is not farre disagreable from this.  
You Jewes, sayth Christ, which  
recey-

place



receyued a Lawe of my Father by the ministerie of Moyses : by whych Lawe ye were commaunded to vse certaine outwade ceremonies, as it wer to enure your selves in a religiō and that it shoulde appeare to all nations, that you were my fathers obone peculiar People.

of an ath.  
expoun-  
ded

And ye were also cōmaundyed by the same Lawe, that when so euer you shuld transgresse or breake the same or any Article therof: that the you shoulde offer by Sacrifices or Offeryngs vnto my Father where ye myght be blamelesse, holden excused and be acquited by the same lawe, al youre former trespasses & synnes notwithstanding, and rather iustified befoze the worlde, than in the presence of God.

But sence ye haue altogether abused the sayed sacrifices, cheyng the Barcke therof, and grossely fe-  
dyng

The basely of the

Dynge on the bitter parte of it, takynge no fode of the inner pyth, neyther haueynge any regarde to those thynges which were chiefly signified by the same sacrifices: my father hath warned alreedy by the mouthe of hys Prophetes, that he passethe nought of your sacrifices and offerynge that you offer vnto hym on Altars (whiche were but tokyngs of inwarde holynes) but the sacrifices and offerynge whych he is reconciled and pleased wythe al, are these: a stomake broken with repentaunce, and a herte smytten & wounded with sorow, and to shew mercie one to an other. And if ye wil offer vp these, my father shall neuer despise them. Therfore thou Jewe whā so euer thou brekest any of the x. comaundementes, as whan thou kyllest anye man, other by thought or dede: whan thou arte angrye w<sup>th</sup> thy

Psal. li.

De. vi.



thy brother by hys faulte or misde-  
meanour, or els whan thou hast ge-  
uen him occasion (by reuyllyng, scof-  
yng or callyng hym knaue or other  
wisse by bleyng or practiseyng anye  
dispytfull worde or dede towardeg  
hym) to be moued to wraath and to  
be displeased wyth the.

Than if thou wylt pacifye the  
wraath and Indignation of my Fas-  
ther for the Iniurie and displeasur  
that thou hast don to hys seruant:  
berylve I tell the it auayleth the no-  
thyng at all, to come and offer any  
maner of bodily sacrifices or obla-  
tions vpon the altare: yea & though  
thou be come nere vnto the altare  
and thy gyft wyth the, euen redy to  
be offered (if it chaunce the than to  
remembre any maner of displeasure  
betwixt the and thy brother) thou  
must not, I saye, offer bp thy gyfte  
immediatly (as though thy offerig  
shoulde

The batery of the  
should rather pacifie & more please  
my father than brotherly loue and  
concorde) thou muste not I say go  
that way to worke: but thou must  
leauē thy gifte (as a thyngē nought  
worthe of it selfe) before the altare:  
and than go thy way to satisfye thy  
brother, to please thy brother, and  
to reconcile the to thy brother. And  
whan thou hast after this sort plea-  
sed the seruaunt, thā maist thou the  
i. Job. lii bolder appzoch to the pzesēce of the  
maister: and than if thou wilt nea-  
des offer bp thy gyfte, he wyll ra-  
ther accepte it, and take it in good  
worthe.

Nowe have you heard howe li-  
tle Chryste doeth attribute vnto sa-  
crifices and offerynges, for whose  
vse altares are ordeined, and onelye  
serue. For ye muste speciall ye note  
thys, that Chryste in thys place ex-  
pounded & opened vnto the Jewes  
moſte



moste chye flye, the true vnderstandynge and meanyng of their lawe wyth the ryghte vse of the ceremonies thereof.

For it fared than wyth theim as it dyd wyth me, whan I was a holye Papiste, at what tyme I was at thys poynte wyth god. That if I had hearde masse boeth sondaye and holye day, had sayde our Lady mattens, or our ladres psalter, kissed and lycked deuontly saintes fete (for so called thei their images) and besprynkeled my selfe well fauouredly wyth confured water, & had done the superstitious penaunce enioyned to me by my goostly, shall I saye enemye or father? Than I say was I at such poynte wyth God, I thought it, and assurably beleued that I had done my full dutie vnto hym, though I neuer once called to remembraunce the benefite of Chris

The chiefe  
fest poins  
of the popes  
relli-  
gion.

The battery of the  
stes death, as wel in satisfieng and  
pacifiynge for all the trespasses and  
synnes of my former euill life, and  
naughty conuersation.

Yea besides all thys popyshe and  
deuillishe presumption, I thought  
farther, that if I had done the saide  
bayne workes a such other no bet-  
ter, that I was no more beholden  
vnto god thā he was to me, neither  
gaue I him more thankes for par,  
donyng me of my synnes: than one  
marchaunt man geueth to another  
for the optaynyng a peny worthe  
for a penie.

But thankes be vnto the Lorde  
who of hys mere clemency, deliue-  
red me cut of thys blynde popyshe  
heresye, and vouchsafe of hys lyke  
goodnes to worcke the semblable  
miracle in as manye as yet conti-  
nue in suche damnable errour.

But

The wic-  
ked un-  
thankful-  
nes of a  
papist.



Popes Botereult.

But nowe againe to come to the purpose.

And as I was thus tangeled, and abhominably deceyued, and trayned, and brought vp in tender age, in the Popes holilyke Religion before Christes seconde byrthe here in Englande, even so were the Jewes before hys fyrste byrthe in Judea wonderously deceyued, and shamefully seduced and that by the fayned newe Doctryne that their Popes I meane theyr scribes and Pharises hadde brought into their churche.

And for to roote that Doctryne oute of the Jewes lawe, was the occasion of Christes Sermon in the sayde place of Mathew.

So lyke wyse in the .xxiii. chapter of the same Euangeliste he exhorteth the Jewes for to dooe all thynges bothe greate or small that

J.ii.

the

The battery of the  
the Scribes and Phariseis preas-  
ched vnto them, as long as thir tū-  
ble not oute of Moyses chayre, nor  
swaue not from teachyng the sin-  
cere & pure lawe of Moyses. There  
among other matters he doth sharp-  
ly condemne theyr blynd Doctours  
for a certayne constitution that they  
had made, beyng ledde wyth aua-  
rice or couetuousenes: The summe  
and effecte of whyche constitution  
whyche they had made be contained  
in these fewe wordes.

Who so euer sweareth bi the tem-  
ple that is nothyng: but who so e-  
uer sweareth by the gold of the tem-  
ple, he is bounde by hys othe. And  
who so euer sweareth by the Altare  
that is nothyng, but who so euer  
sweareth by the offerynge that is v-  
pon the altare, he is bounde by hys  
Othe.

This constitution of theis doth  
Chy:ste



Christe confute wyth naturall reason calling them foles and wondrous blynde, that they woulde institute so grosse, and so farre frome reason, a tradition as this is.

But I thynke that Christe wyll neuer say to the Pope for hye fine Canons, decrees, and constitutiōs (though they were made for the like purpose) as he dyd to y<sup>e</sup> scribes and phariseis: But I wyll not undertake that he wyll not (as he called Herode) saye vnto hym on thys wyse. Thou wyly fox, why didest thou loose that, whyche I bounde: or why dideste thou bynde what I dyd loose:

Nowe I praye the gentle Reader do not blame me for this short digressiō, but rather the fox, whose craftye wiles caused the same. And thus from Pope to Papiste. Thou Papist, euen thou that of late wouldest

**The battery of the**

**Best defend thyne altare w this text  
and so thou mayste in dede if thou  
wilt subdue thy necke vnto the hea-  
uie yoke of Moses his lawe, vnder  
which law al those people wer sub-  
iect to whō Christ preached as is a-  
foresayd. And if þ wylt be cōtent to  
lyue vnder the lawe of Moses, thā  
hath Christe dyed in vayne for the:  
and therefore gette the hence vnto  
the Jewes, whyche styll loke for a  
worldely Christe to come.**

**But thou good Papist that art  
wyllynge to renounce thy Poperye  
and to receyue Christianiteye, thou  
muste consider, that where so euer  
Christe doeth inculcate the lawe of  
Moses vnto his contrey men after  
the flesh (I meane the Jewes) that  
he doeth it chiesly to thys entente,  
that they shoulde wythdrawe their  
necks from the vntollerable yoke  
and heauy burthen of the lawe and**

**Ree**



**Moses Botereule**

receyue the easy yocke and the lig.  
burthen of his most blessed gospel.

For the lawe, as Saynt John  
sayeth, was geuen by Moses, but  
grace and trueth came by Iesus  
Christe. John. i

Euerye good christian therefore  
muste marke thys also. That the  
merciful lord Iesus Christe (whose  
nature and propertie was not to  
strive nor to breake a brosed rede)  
thoughe the strength and vygoure  
of the law and prophetes extended  
no longer but to the tyme of John  
the Baptiste as Christe hym selfe  
dyd signifye the same vnto them,  
and declarynge that the kingdome  
of heauen being the Gospel succeas  
ded and was at hande euen before  
hys passion: yet dyd he rather per  
mitte or somewhat decogate than  
utterly abrogate y<sup>e</sup> law of Moses

The battery of the

untyll such tyme as he throught his  
bloude and Death sealed vpppe and  
stablyshed hys newe Testamente,  
whych then immediately dyd wear  
out the olde. Therefore euery Chri  
stian y is as pruden as the Serpēt  
fyyste (all the circumstancys beyng  
wel perpened) wyll be ware to be  
leue euery sentence and euery word  
wrytten in the newe Testament as  
parte therof, or confirmyd by the  
same: as where Chyste declareth  
the Lawe & c. or where Chyste in  
the same .xxiii. cha. speaketh of an  
altare menynng nothing lesse then to  
cōfirme or renewe the vie of altars  
emonge hys christians but all togi  
ther to vpbzayde y Jewes for suc  
cedyng theyr wicked aūcesters cru  
elnes in kylling of Propheetis.

Here hys owne wordes are these.  
Beholde I sende you Propheetis &  
Wise men, and Scribes and some  
of



**popes Botereule**

of the you shal kyll and crucifie and  
some of them shall you scourge in  
your Synagoges, and persecute  
them frome Citie to Citie: that v-  
pon you maye come all the ryghtu-  
ouse bloude, whyche hath ben shed  
vpō earth, from the bloud of righ-  
tuouse Abell, vnto the bloud of Ias  
the sonne of Barachias whome ye  
flewe bitwene the Temple and the  
altare & c. But ful lyttle (god kno-  
weth) wotteth he what an Altare  
meanith that wol alledg thys place  
for an altare.

And euen of lyke force be the .ii.  
places befoze reherfed, in the begin-  
yng of the boke, on the papistes be-  
halfe, whych places were chopped  
out of y first cha. of .s. Lukes gospel  
& of the .xvii. of his boke of y actes.  
But I can not deny but one might  
gather thereof suche an argumente  
as this. The Jewes had theyr al-  
tars

The battery of the  
sacres, and the heathen had they: al  
tars, Ergo ꝑ christiāns must haue  
altars. But either I am a simple  
Logician or els the argumēt wolde  
better frame, and a moze true conse-  
quent folowe after thys sorte. The  
Jewes had altars, & the heathen  
had altars also, ergo the Pope be-  
yng a participle must haue halteres  
lyke wise. But I promys you there  
be two places, one .i. Cor. .ix. & the  
other, Heb. xlii. whych myght hap-  
pē to make one ꝑ is not somewhat  
travailed in ꝑ scriptures to thincke  
verili ꝑ alters be there spokē of as  
things apertaining to vs ꝑ hold of  
Christes newe Testamēt, where it  
is nothyng so. For the texte to the  
Corh. hath thus. *an nescitis quoniam  
qui in sacratio operātne, que de sacratio  
sunt edunt? Et qui in altario deseruiunt,  
cum altario participant? Ita et Domi-  
nus ordinauit iis qui Euāgelium anūci-  
ant, de Euāgelio uiuere.* wher ꝑ greke  
texte



**Popes Botercule**

terte for Altario hath Thyflasterion,  
which signifieth Saccrarium. a place  
for holy thynges, as wel as Altariū  
an altare. But to make no moe  
wordes than nede: all the argumēt  
of .s. Paul in thys place tendeth to  
proue that they wyche preach y gospel,  
oughte of duitie to haue a tōpe,  
tēt liuyng ther by. And to perswad  
the Corhynth. thereto: he vseth thys  
Induction. Whye, you Corhynthi-  
ans, do you not remēbre howe you  
your selves before ye had receiued y  
preachyng of Christes gospell, dyd  
fynd such as ministered in y tēples  
of the Idoles? And do you not se  
amonge the Jewes also howe the  
priestes & the Leuites which wait  
on the altare, haue the offrings de-  
uided among thē toward their susti-  
naūce and liuyng? And why should  
not he likewise that taketh paines to  
preach y gospell haue a liuyng also?

is teach-  
ers of  
y gospel

The

The battery of the

The authour of the gospell willed and ordeyned that the true gospellers shoulde haue a liuyng: yet had I rather vse greate scarcitie, & worke wyth myne owne handes, than to be onerous and chargeable vnto you.

Neuertheles if ye deny a liuyng to an other that shall require it of you, if he preache the Gospell vnto you, ye must nedes be adiudged to contemne and set nought by the holye wordes that are preached vnto you, and euen despise the authoure thereof, whiche is the Lord Iesus Christe. &c.

And. S. Thomas and Remigius (as we haue nowe declared this place accordynge to their mynd) do thynke that Saccarium here hath a relatiō vnto the idoles of the heathen, and Altarium vnto the sacrifices of the Iewes. Now therefore  
who



**Popes Botereulx.**

who so deliteth in þ heathens deuill  
lythe idolatry, or Jewish sacrifices  
he maye well inoughe wreste thys  
place to maintane his altares: whi-  
che thing I had leuer he dyd thā I.  
But now we or we set vpon to batre,  
and beate downe the heade corner  
stone of their Popische Botereulx:  
we wyl fyrst declare yet one gram-  
mer terme more, for the vnlearned  
sake, whycher thoughe it be no hygh  
point of diuinitie, neuertheles who  
so hath not þ knowlege therof, hys  
diuinitie is but humaniti, or rather  
carnalitie, than true knowledge in  
diuine matters.

And so the grammarians take  
a speech spoken by a fygure called  
Metonymia, tohan the thyng con-  
tayned is mente by the name of the  
thyng that contayneth it. As tohan  
we saye, teache hyther the cuppe:  
meanyng to haue the dryncke con-  
teyned

Metonymia or  
nomina-  
tion.

The batrepe of the

Luk. xxi.

rayned in the cuppe. Thys figura-  
tyue speache vsed Chziste him selfe  
whan he saide. Thys cuppe is the  
new testament in my bloud. Wher  
he ment of the wine, and not of the  
cuppe. And likewise Mathew. xxi  
where he speaketh by the name of  
the City vnto them that dwelled in  
the citie, sayinge: Jerusalem Jeru-  
salem, thou that slayest the prophe-  
tes. &c. Suche maner of speache is  
also muche vsed in the olde Testa-  
mente. As Esai. i. Heare O heauen  
and herke O earth. And in an other  
place. Howle ye ships of Charlis.

And so the Papistes must eyther  
graunt that, that kind of speache is  
vsed in the text, that we shall anone  
rehearse hereafter, or els must they  
graunt that the Jewes (whose al-  
tares or rather Sacrifices and for-  
bydden meate, the writer of the E-  
pistle alludeth vnto) were wont to  
cate



is opes Botereulc.

cate by theyr altares beyng made  
of stones or of other metall harder  
thā stones. And y<sup>e</sup> w<sup>er</sup> hard meat in  
dede. Yea that were meate alone for  
Ostriches: Yea or rather stone mea  
te were more mete for such as haue  
stony hertes, as haue al Papistcalle  
Doctours who againste their con  
science, knoweledge, and learnyng,  
and beyng all destitute of the spi  
rite of God, cry and shoute for the  
defence of their welbeloued altares,  
Habemus altare, Habemus altare, Ha  
bemus altare.

**O**striche  
is a beest  
that sw  
loweth  
gadde  
of stele &  
digesteth  
them.

Yea and I maye tell you thys  
Habemus altare, is their iudgelynge  
sticke, whereby they dare Juggle  
vnto the vblearned, it is al their hi  
bernacle and onely refuge agaynst  
all tempestes, and this is as well  
their shute anker as their halo w<sup>at</sup>  
their hoysinge vp of their anker.

But

The baterye of the

**E** But to hale in my saile and to lād  
at the p<sup>ro</sup>posed hauē. The english  
texte of *habemus altare* written. He-  
b<sup>re</sup>ue. xlii. is thys: Be not caried a-  
boute wyth diuerse & straung lear-  
nynges: for it is a good thinge that  
the herte be stablished wyth grace,  
and not wyth meates, which haue  
not p<sup>ro</sup>fited them that haue hadde  
their pastyme in them.

We haue an altare, of the which  
they haue no power to eate, which  
serue in the tabernacle. &c.

Here he dothe in a maner make  
a bryefe rehearsal of all the chiefest  
maters that he entreated of before,  
addynge thereto diuerse godly sen-  
tences to perswade the Hebrues  
to abyde in thys learnynge: Indu-  
cynge them also, by alludynge vnto  
theyr lawe beyng but a shadowe  
to cleaue vnto the gospell, and to let  
go þe shadow. And therfore he saith  
thus



thus vnto them. And as you hadde certayne Sacrifices offered on the altares whereof it was not laweful euen for the very offerers to eat: so lykelwyse haue wee a Sacrifice once offere d vpon the altare of y crosse, wherof it is not laweful for as many of you as be yet duskened wyth the shaddowe of the lawe to eat, nor to be partakers of it at al.

Nowe therefore muste the Papistes be thought not only to be of to childe the a wytte and of no vnderstandynge, but rather furiose and mad, if they continue to proue their stony altares by thys text.

And therefore woulde I thinke it an excedyng good dede for such as intoye their ryght wytte. to pick out from amon gest them selues as manye as are vexed wyth the spirit of the sayde kynde of phrensie, and sed them to Bedlem, or to their

The baterpe of the  
olone cite of Rome. For els the y  
shall styll infect other, and do moze  
hurte then euery man is ware of.

At the laste to drawe toward an  
ende in thys matter. Where thys  
worde altare is read in the. vi. viii.  
and. xi. Chapters of the revelation  
of saint Iohn: if altare in those pla-  
ces, admyttyng the lyke trope and  
figuratiue speache, do not signifye  
Christe also (God knoweth) it sig-  
nifieth nothyng lesse than the con-  
firmation of suche Altars as the  
Pope hathe fylled euerye corner of  
Christes churche wythall.

And if the Papystes (after that  
all the testimonies, as wel of the old  
and the new testament haue fayled  
them) go aboute to wreste the say-  
inge of the old doctours, for the sta-  
blyshyng of their altars, they shal  
get nothyng therby, but styll brete  
their



**Popes Botereult.**

their owne grosse ignoraunce, or  
theyr peruerse blyndnes. For wher  
so euer thold catholyke doctours,  
vsed thys worde altare for the loz-  
des Table, than alluded they vnto  
the Jewes altare and mente there-  
by the crosse whyche serued as an  
altare to offer vpon the sacrifice of  
Christes naturall bodye.

And forsoth, ye Papistical pries-  
tes, as many of you as vnderstode  
the Latine, and marked what you  
reade (and if ye hadde bene Bees, **The Bee**  
and not Spiders) you might haue **garhe-**  
gathered the nature of thys maner **geth hont**  
of allusion or resemblance of Chri- **on y same**  
stes crosse vnto the Altars of the **floure the**  
Jewes, euen out of your own pop- **Spider**  
soned masse. **garhe-**  
**geth pop-**  
**son.**

Whych well myghte be called  
Massa, farrago, vel Chaos, quo sacra pro-  
phanis, miscebat papa.

**G.ii.**

**Euen**

**The batreye of the**

**Euen a very hotch pot, in þ which  
the Pope put al maner of religiōs  
and al maner of rites & ceremonies,  
both good & bad, & lessons of holy  
scripture, and of unholye scripture:  
thys hotch pot I saye ordeyned he,  
euen for hys deare childzen, & catch  
who catche maye: hadde good or  
badde: hadde holye, hadde unholye,  
hadde godlye, hadde deuillyshe.**

**For do you not remembre howe  
ye misbled (howe ye redde I wold  
saye) in a certayne tyme of youre  
sayde hotche pottle whyche began.  
Audes crucis extollamus, nos qui cru-  
cis euultamus. &c. Quā felix quam pre-  
clara, fuit hec salutis ara, rubens agni  
sanguine.**

**Howe excellent and howe hap-  
pye, was thys Altare of tree, bes-  
sprynckeled wyth Lambes bloude.**

**And agayne in an other prose.**

**Ara crucis, lampas lucis, vera salus ho-  
minum.**

**Whose sence in Englyshe  
wordes**



**¶ Hopes Botereule:**

**woorde for worde is thys. The al-  
tate of the cros, the lampe of light  
and the verye healthe of men.**

**¶ Howe thoughe your owne time  
makers of youre Popyshe seruyce  
haue bled so manye Metaphorizes,  
so many tropes, and so manye bo-  
rowed speches, vsurping one word  
for an other, vntyll at the laste they  
ran on the rocke of vnercusable I-  
dolatrie, and plaine superstition:  
you muste not therefore thyncke  
that the holye Doctours ranne so  
headlyng in their woordes, that  
they abused any one terme of Chri-  
stes religton, wherbi y same might  
be a stomblinge blocke vnto anye,  
sauynge vnto the chylde of per-  
dition, who continuallie stumble at  
the verye worde of God.**

**¶ And to confesse the trueth, the  
old holy fathers and catholyke wri-  
ters no doubt are worthe much**

The batery of the  
commendation, for that thei greatly  
ly traueyled in reuolutyng and ex-  
poundyng the sacred Scriptures  
cominityng to wytyng theyr cens-  
sures thereof: wyllynge and requy-  
ryng that al their posteritie should  
gyue no farther credite thereto, tha  
their censures and interpretations  
shoulde seme to be agreable vnto  
sayeth.

Whose worthy antiquitie and  
graue authority notwithstanding,  
wee yet neades muste preferre and  
esteme of more importaunce, and be-  
leue also that he is a greete deale of  
a more infallible and vndererua-  
ble iudgemente, whome the Euan-  
geliste saynte Luke so to be, doeth  
beare wytnesse vnto vs.

Act. ix.

Galat. ii.

And I meane none other, but  
even oure Apostle Saynte Paule  
whoe calleth the boorde where the  
Spirit



Popes Boterzule:

Spirituell feaste of the Lordes  
Supper is celebrated and eaten vpon,  
the table of the Lorde.

¶ The depenes of þ riches, both  
of the wysedome and knoweledge  
of GOD, who so manye hundzeth  
yeares passed, dyd fore see that hys  
moſte holye worde he ſhoulde not  
be ſette to a fall, but to an vpryſyng Luke. ii.  
to all hys choſen people.

¶ And of thys place we maye ga-  
ther, that it pleaſed God to poure  
more aboundaunce of foreknowe-  
ledge in hys Apoſtle Pauls com-  
pendious doctrine, thā in the large  
wryting of þ notable learned Doctor  
Saynt Auguſtine.

¶ For ſaynte Paule throughe the  
ſecrete aduertisement of the holye  
Gooſte dyd knowe before hande,  
that if he hadde geuen the name of  
an Altare vnto the LORD hys

G.iii.

Ca.

The battery of the

Table, that there would be in time to come certayne Jewyſh teachers that woulde builde and ſette vpp Popyſhe altars in ſtede of tables to letue the Lordes ſupper vpon.

And ſurely the holy Doctoꝝ. ſ. Auguſtine noꝝ anye other godly wri- ter woulde neuer haue vſed thys terme altare ſo often after that ſort as they dyd, if they had hadde but the leaſte inckelynge in the worlde of foꝝeknowlege what abſurditie, what inconuenience and what miſ- chiefe and abhominacion haue ben grouded on their traſſlated termes.

And I praye you what though ſainte Auguſtine oꝝ other Doctours vſed to terme the lordes ſupper the Sacrament of the altare, whych if it be as I take it (I take it after the moſte ſounde and fayethfulliſte vnderſtandynge) the vnlearned people ſhoulde not be greatelye beholden vnto

Sacra-  
ment of  
altare.



**Whopes Botereule.**

**unto them for their straunge termes  
beyng so farre fetched. for thus I  
vnderstand them.**

**The Sacramente of the altare  
that is to saye : the sygne of the Al-  
tare, whyche altare betokeneth the  
crosse, whych crosse betokeneth the  
Sacrifice that was offered on the  
crosse, or the passion and deathe of  
Jesus Christe.**

**Wherefore good Christen breas-  
thre let vs that are homely felowes  
not be ashamed of the olde termes  
that wee haue at oure home in the  
texte of holy scripture, whyche cal-  
leth the reuerende and healthfull re-  
membraunce of the Lordes Death  
by breakinge of bread, by the name  
of the Lordes supper, or the com-  
munion and partakynge of the bo-  
dye and bloude of Christe.**

**1. Cor. x.**

**1. Cor. x.**

**And the thyng wherat we sit & wele pro-  
denoutlye to eate the Lordes sup- per arto**

**per**

The batrepe of the

Sacrificam  
vitadum  
Surtius e  
xit ut se  
dens q̄ ge  
nu flectēs  
mensē  
dominice  
populus  
accūberet  
assuescat.

per, lette vs boeth haue it, and call  
it the Lordes bozde, oz the Lordes  
table, and not a borrowed towell,  
nor a Popythe stone altare, nor yet  
a wodden altare, with a Superchala  
tate. And lette vs Presente wyth  
so far fetchēd termes and so deare  
lye boughte, the Popes glace, and  
hys fayre Ladyes of Rome.

Nowe bicause I truste that we  
haue baunquished and geuen an o  
uerthrow to the chieftest part of the  
Popes souldiers, bated and bea  
ten downe to the grounde the one  
ly Botereult, and the greate stay of  
hys stronge holde & Fortereste:

therefore shall oure trum  
pet blow a retreat in this  
battayle. Praised  
be the Lorde.

Amen.

26

MA 55



ii. Cor. ii.

¶ Thanckes be vnto God whyche  
alwayes geueth vs the victorie in  
Christe, and opened the Sa-

uoure of hys knowe-  
ledge by vs in e-  
very place.

for

we are vnto

God y<sup>e</sup> swete sa-

uour of Christe, boeth

among the y<sup>e</sup> are saued, & among  
them y<sup>e</sup> perish. To these y<sup>e</sup> sauiour of  
Deth to Deth: to y<sup>e</sup> other y<sup>e</sup> sauiour of  
life to life.

Imprinted at London by Robert  
Crowley, dwelling in Elpe tenes  
in Dolburne. The yere of  
our Lord. M. D. L.



Cum privilegio ad imprimendum  
solum.

26 MAR 55



C.P.